PAUTHO

Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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General Notes.

The second instant was widely observed in the churches as flower Sunday.

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We regret that no suitable photograph of the late Mrs. Curtis could be found for a copper-plate.

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Ten students (two girls) united with the Sendai *Kumi-ai* Church on the second, by profession of faith.

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Memorial Day was a beautiful one, and was appropriately observed, as usual, by Americans at Kobe and Yokohama.

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Kobe Station, with friends from Okayama, Tsuyama, and Matsuyama, joined in a pleasant, informal, afternoon tea, on May 31, as a farewell to Misses Lamson and Day, who left the next morning for the North, to visit Sendai and Hokkaido.

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On May 11, anniversary of Dr. DeForest's funeral, a memorial service was held at the Sendai cemetery, when Dr. Schneder, Judge Nose, and Dr. Yamamoto made addresses, while *chōshi*, words of condolence, were read by representatives of the pupils of the Tokwa School, and of the Sendai pastors. Refreshments were served, and three picture post-cards were presented to those present. The cards represent Dr. DeForest wearing his decoration, the fine, massive, granite monument, and a general view of the cemetery.

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The Kobe College Board of Managers at its annual meeting, April 27, directed its secretary to prepare a minute of appreciation of Miss Talcott. The following minute was accordingly prepared. "As Miss Eliza Talcott was so vitally connected with the early history of the school which we represent, and was, at the time of her death, a member of this Board, it seems fitting that we should take this opportunity to express our appreciation of the great value of her life and work to this school, and to the cause of Christian

education in Japan, and of the inspiration which has been given to hundreds of young women by her personal influence."

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Anent the summary, in our April issue, of a criticism of mission schools, it was our purpose to prepare an article for the May number, but circumstances prevented, and still prevent. In course of inquiries of those directly engaged in school work, we received an opinion from Editor Peeke—of the Dutch Reformed Mission, and of *The Messenger*, that bright little organ of the entire presbyterial group of Missions—coucht in form suitable for an article, and, tho we believe Mr. Peeke is not in educational work, yet we regard his view as helpful to an understanding of the conditions, and we secured permission to print it. For two months, we have been crowded with material, and can not find space for further consideration of mission schools now, but we expect to return to the subject later. The article on the formal exercises connected with the birth of the Dōshisha as an officially recognized university, coördinate with other private institutions like Waseda and Keio, is very enlightening as an answer to Mr. Suzuki's criticism. It only remains to be said that the Dōshisha is to be heartily congratulated on its present outlook, and upon the place it holds in public regard. The recent ceremonies were merely the appropriate emphasis of the announcement in the Official Gazette, Feb. 16, that on Feb. 14, the Dōshisha was sanctioned as a university.

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A Japanese writer in the May *Taiyo* is represented as saying that a very markt tendency of the age is a love of the practicable, that a large number of educated men take no interest in things imaginary, speculative, or romantic; religion, art, poetry have no attraction for them, because they deem these subjects without direct bearing on daily life. They are interested in economic, business, and political questions, but not in those about a world beyond. They are realistic utilitarians, and the materialistic current of thought in Japan is mightier than the idealistic. We find in the latest report of the Educational Department something which bears out this writer's view. The kind of books read by Japan's intellectual classes is an index to the trend of thought. The Imperial Library, in 1909, had 513,251 volumes, inclusive of 73,963 European books. Certain books were read by several persons, so that the total number of volumes drawn in a year was 1,028,391. Dividing the half million books into classes as follows: 1. Shinto and religious subjects, 2. Philosophy and pedagogy, 3. Literature and languages, 4. History, biography, geography, travel, 5. Law, politics, economy, finance, sociology, 6. Mathematics, science, medicine, 7. Engineering, tactics, fine arts, polytechnics, industry, 8. Miscellaneous, we find that 23.6 per cent of books drawn belonged to class six, 22.9 to class three, 13.6 to class seven, 12.5 to class four, 10.2 to class eight, 10.1 to class five, 5.6 to class two, and only 1.5 to class one.

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Altho a deluge of rain, with wind, prevented some from attending the annual woman's union meeting, on the morning of May 4, it began on time in the Osaka Church; John 17:21 was kept to the front by the many who spoke or prayed, while the range of thought was broad. Miss Hayashi, of the Hakuaisha Orphanage, spoke of the Christianity shown on the Titanic, of the change of sentiment since the meeting of the Buddhists, Shintoists, and Christians in Tokyo, and urged women to be alive to their opportunities. Mrs. Hirooka, the owner of a long successful bank, and promoter of the Woman's University, emphasized the fight for purity in the home, saying that women can bring the Kingdom of God to Japan. Mrs. Sumiya, from Okayama, said there must be monogamy in all of the homes. Miss Watanabe urged the need for valiant women. Three hundred and fifty women were present from many places, even from Korea, and a tourist, a Sunday-school teacher of Rosendale, California, played finely on her cornet. Excepting this and

one speaker, the meeting was in the hands of the Japanese ladies, a dignified, eloquent, and earnest company. Over two hundred, mostly from distant places, gathered in the upper-room of the parish-house, adjoining the church, for lunch. About four hundred and fifty in the afternoon meeting, listened to Mr. Miyagawa's felicitous and forceful address, "Let zeal for evangelizing burn in your hearts, have clean homes, and send out from them noble people, and when old, work like Dorcas." This is only the faintest echo of the stirring words of those uplifting meetings. Thirty-two *yen* were sent to a school for the blind in Kobe. Later there was a garden-party for foreigners, in the beautiful grounds and home of Mrs. Hirooka, and her daughter and husband.

* * * *

The death of Clara Barton, founder of the American Red Cross Society, April 12, at the age of ninety, has called renewed attention to the Society, and many of our readers will be interested in some account of the Japan Red Cross Society. In 1886 Japan joined the Geneva Convention, and fixt on the name of her Society. The nation has taken to this institution with remarkable enthusiasm. The Empress has long been its chief patron, and usually encourages the Society by her presence at the annual meetings in May. Such was the case at the meeting May 21, at Tokyo, attended by 3,500 members. The present membership is 1,561,400, including 5,929 foreigners, with over forty branch societies. The two chief forms of work are that by rescue corps, who serve at scenes of accidents and calamities, and that at red cross hospitals, of which there are twelve. Three are under the direct care of the head office, viz., those at Tokyo, Kwantung, and Mukden, while nine are under local associations in Wakayama, Nagano, Mie, Shiga, Toyama, Hyogo, Osaka, Kagawa Prefectures, and in Formosa. The Tokyo hospital is reputed to be the finest in the Far East. Nurses' Training Schools were started in connection with these hospitals in 1890, and exist at all except the two in Manchuria. The course is three years at Tokyo, and two elsewhere. About 4,000 nurses constitute 114 rescue corps, male and female, soon to be greatly increast. Two hospital ships were fitted out at time of the Boxer Uprising in China, in 1900, and did good service then, and during the Russo-Japanese War in 1904–5. It is now proposed to fit up hospital trains. The Society has property valued at well over fifteen million *yen*. The head office has been collecting another like sum, if we understand, for its ten year program of work, while each branch has been securing funds for an eight year program. It was Clara Barton who proposed the amendment to the constitution of the Red Cross Society, by which it affords relief, not only in wartime, but in peace, when famines, floods, earthquakes, typhoons, tidal waves, or pestilences occur. The Japanese Society is fully committed to this idea, and the Empress gave signal emphasis to Japan's deep interest in this work by contributing 100,000 *yen* to the Ninth International Red Cross Conference, convened at Washington, in May, to establish an international foundation "whose income shall forever be devoted to the encouragement among all nations of the world, of relief in time of peace."

Personalia.

Mrs. Tsurin Kanamori died at Sendagaya, a suburb of Tokyo, May 11.

Rev. Edward Scribner Cobb and family sailed, on furlo, from Yokohama, Je 9, by the *Monteagle*.

Rev. Wm. Leavitt Curtis plans to sail from Yokohama, July 17, by the *Sanuki Maru*, for Seattle.

The silver weddings of Dr. and Mrs. Gulick, and of Mr. and Mrs. Clark were duly celebrated at Mission Meeting.

Twenty-five years on the Japan Mission field were celebrated at Mission Meeting in honor of Misses Wainwright, Judson, and Howe.

Stanford Moore Smith was born at Kobe, May 17, to Prof. Roy Smith, of

the Kobe Higher Com'l School, and Mrs. Charlotte Jaques Hess Smith.

The veteran Rev. Henry Loomis, late agent of the American Bible Society, at Yokohama, past, last April, his fortieth milestone since coming to Japan.

We were fortunate in having at our annual meeting Mrs. Brewer, and her daughters, of Oakland, California. Miss Henrietta F. Brewer is treasurer of our W.B.M.P.

The sensation of Mission Meeting was the announcement of the engagement of Miss Rosamond Cozad Bates to Prof. Frank Cary. Everybody seems to be happy over this surprise.

Rev. John X. Miller and Mrs. Margaret Y. Miller, of our Madura Mission, after a visit at several of our stations, and a day or so at our annual meeting, sailed from Kobe, May 25, by the *Persia*, on return to their work at Pasumalai.

Miss Emma Griswold, who has spent just a year in Japan, largely at Maebashi, with her cousin, Miss Fanny Ensworth Griswold, sailed for San Francisco from Yokohama, on the 8th, by the *Nippon Maru*. Her home is at Elmira, N. Y.

A widely known and influential American has recently been traveling in China, and reports a general consensus of opinion in both North and South China, that U. S. Consul General Roger Sherman Greene of Hankow, is the most efficient consular official in China.

Prof. and Mrs. Peter Irving Wold sailed by the *Awaji Maru*, from Kobe, on the 8th, returning to Peking, where he resumes his work as head of the physics department in the Ching Hwa College. For two months he has been teaching in the chu-gakko at Kobe and Himeji.

Rev. Frank Newhall White, D.D., presided at the Mid-West Cong'l Congress at Chicago, Apl. 17, 18, preacht the baccalaureate at Carleton, on the 9th of this month, and gave the commencement address at Ripon, his *alma mater*, on the 12th. He is pastor of Lowry Hill Cong'l Church, and resides at 604 Ridgewood Av., Minneapolis.

Mr. Wm. Bacon Pettus, Y.M.C.A., Nankin, China, and family, past thru Kobe May 28, 29, on the *Mongolia*, for San Francisco. Mrs. Pettus was Miss Sarah Lydia DeForest. Fortunately Mrs. DeForest and Miss Louise Hyde DeForest were able to come down from Arima to meet the Pettuses at Kobe, and, later, to see them off at Yokohama.

Rev. Paul Leaton Corbin, of our Shansi Mission, at Taiku, reacht Kobe, May 16, by the *Sado Maru*, and left Yokohama by the *Minnesota*, May 18, to rejoin his family, who went on furlo last December. He is a graduate of Blackburn College, '98, and of Oberlin Seminary, '03. His home is at Carlinville, Ill., and he is an associate of the Hemingways and Miss Heebner, at Taiku.

Older members of the Mission will be especially pleased to know that Mrs. Sarah Thomas Adams, member of our Mission at Osaka from Nov. 26, 1874 till 1879, is in the land of the living. Dr. Berry, in forwarding in behalf of himself and Mrs. Berry, a generous subscription to the Talcott Memorial Fund, also sent an equally generous one from Mrs. Adams, and another from Mr. Severance, formerly of our Mission.

Misses Day and Lamson, besides attending thruout our Mission Meeting, have visited every station in the Mission, with the exception of Niigata, where sickness and death prevented. They are expected to sail to-morrow, from Yokohama, by the *Tenyo Maru*, for San Francisco. Their visit has been eminently satisfactory, and no delegation has previously shown as wide and general interest in our work. We deeply appreciate the pains they were at to visit some of our stations, involving long, wearying, uncomfortable journeys. They were extremely fortunate, however, in having Miss Adams with them on so much of their travel.

A Song of Trust.

By Gertrude Benedict Curtis.

I cannot always see the path that leads
To heights above;

I sometimes quite forget He leads me on
With hand of love;
But yet I know the path must lead me to
Immanuel's land,
And, when I reach life's summit, I shall know,
And understand.

I cannot always trace the onward course
My ship must take;
But, looking backward, I behold afar
Its shining wake,
Illumined with the light of God's love, and so
I onward go,
In perfect trust that He who holds the helm,
The course must know.

I cannot always see the plan on which
He builds my life,
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me, till I quite forget He knows
And oversees,
And that, in all details, with His good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning, with His help, to solve
Them, one by one,
And, when I cannot understand, to say,
"Thy will be done."

Kyoto, October 20, 1897.

Gertrude Benedict Curtis.

Gertrude Antoinette Benedict was born July 4, 1861, on a farm at Clinton, Wis., in a beautiful home where love reigned, with an older sister, Harriet (Mrs. Whitelaw), a devoted worker for six years in Kobe College, and a younger brother, Eugene, present head of the homestead, and true to the traditions of the Christian home, which was noted for royal hospitality without ceremoniousness; even when the children became grown, there was no place where little children more gladly went than to the Benedict home. It was the air of culture, gentleness, and reverence for the personality of every human being that gave it peculiar charm. It was this atmosphere, that gave bent to the beautiful life which was always characterised by this spirit. From early childhood she was religious, and early united with the Congregational church of Clinton, where she was a faithful attendant, working in Sunday-school and wherever she could be of service. She had an unusual power of making fast friends. Hers was an intensive, rather than extensive devotion, but there was no limit to her power of loving those whom she loved. Such a spirit made a profound impression upon that community, and in later years, when she was called to the foreign field, she was followed by the thoughts, and prayers, and gifts of many friends.

In 1881 she graduated from Beloit High School, and then taught seven years in Harvard, Ill. She married Rev. William L. Curtis July 9, 1890, and, in October, they came as missionaries to Japan, where her labors have been signally blessed, and her life a signal blessing. The first six months were spent in Sendai. A year was passed in Niigata, followed by six years of valiant service at Kyoto. There occurred one of the saddest events of Mrs. Curtis' life, and yet one fraught with greatest blessing—the birth of her first child (Edna Miriam), who died nine days after, leaving the mother an invalid, doomed to months of prostration and suffering. But, true to her undaunted faith, and trusting in the power and will of God to heal, at a time when she was not expected to live, she called her friends to her bedside, and, after bidding them pray for her immediate healing, she experienced the joy of sudden and complete recovery. At Kyoto Mrs. Curtis soon became deeply interested in work for children, organizing in her

home, a large Sunday-school which still continues. In connection with this a "Sunshine Society" for girls, under her supervision, resulted in many conversions.

During this period also she was called again to pass through deep waters of affliction. In 1896 her second baby was born, but died immediately, and four years and a half of helpless invalidism resulted for the mother. Yet, during all this time, "never once did she lose her faith and courage, but trusted implicitly in God's love and power to heal, receiving the *assurance* that healing would surely come in His good time, when lessons of *patience* and *trust* were fully learned."

These were fruitful years in the development of her spiritual life, to which she gave expression in poems and songs of cheer and comfort, that have proved a blessing to many. Most of these were subsequently published in a little book of her own compilation, entitled, "Comforting Words for Sorrowing Mothers."

In 1900, in America, during furlough, she experienced full recovery, after which she spent much time in speaking, and visiting churches.

On return to Japan, the family was relocated in Niigata, where most of the time till Mrs. Curtis' death, they were without foreign associates, carrying alone the burden of that great, needy province. Mrs. Curtis' work here, as in Kyoto, was devoted to the interests of women and children, in various societies, Sunday-schools, and to touring.

Just before returning to Japan, in the spring of 1902, Mr. and Mrs. Curtis adopted a little, orphaned thirteen months old boy, upon whom all their wealth of parental love was lavished, until they were privileged to share it with their own "Dorothy," "Gift of God," born Mar. 23, 1907.

After a second furlough, in 1910, they returned to Niigata. Mrs. Curtis soon became deeply interested in planning and raising funds for a memorial building to her former friend and co-worker in Niigata, Clara Brown Nagasaka, and the completion of this enterprise, free of debt, was a great joy to her in her last illness. Dec. 31, 1911, she had an attack of what seemed to be acute indigestion, and, from that time, was confined almost continuously to her bed. The trouble grew worse, and, finally, by advice of physicians, she was taken to St. Luke's Hospital, Tokyo, for a surgical operation. When told the operation might prove immediately fatal, yet was the only chance for recovery, she readily consented to it for her family's sake. But even the surgeon's skill proved unavailing. After the operation was over she had nearly twenty-four hours, with comparative freedom from pain, and, conscious almost to the last, she was able calmly to leave messages for friends and relatives, give directions regarding the work, and even to arrange for the details of her funeral. As the end drew near she asked her husband to repeat the twenty-third Psalm, and, summoning her failing strength, joined aloud in the words, "*I will fear no evil, for Thou art with me.*"—C. B. Olds.

As the *uguisu*, shut away from the sunshine, pours forth from its darkened cage its sweetest volume of song, so Mrs. Curtis' life in Kyoto, though filled with what might be considered hard experiences, still sent forth a song of trust. From the quiet of her room during those weary months of weakness, her love reached out to little ones everywhere. Her own beautiful baby boy would never need the wardrobe she had prepared with such loving thought, but one, perchance a stranger, needed it, and so it was bravely sent away, with her earnest prayer for another's child. She yearned, too, for the children of Japan. Unable to teach herself, her home was opened to them; each Sunday they came, filling all the house, but her sick room, and sometimes they even marched in file around her bed, receiving cards from her hand. More than a dozen Christian workers have grown up in that Sunday-school, and gone forth to work for the Master. Older ones, too, felt her influence. At prayers, this morning, our

gardner broke into sobs, as he thanked the Lord for Mrs. Curtis, who led him to Christ. Surely her works will continue to follow her.—(Mrs.) Ellen Emerson Cary.

There are beautiful memories connected with all the years in which Mrs. Curtis has been neighbor and friend. Her earnest faith impressed those near her. In sickness or in health she trusted the loving Father, and, though the little ones were taken from the arms that ached to hold them, she believed they were "promoted," as her poem said, to be cared for in the Heavenly Home. Her love for children was great, and they were admitted to her chamber, and won, when she felt unable to see older friends. How thoughtful she was for those who were ill or in trouble! When two of the Mission children were ill on *Hiei Zan*, how many comforts were sent up for sick room and for family, and, though ill herself, there were, in her own handwriting, daily "Comfort Powders," precious, helpful promises, for the watchers. Though confined to her room, she learned of, and helped to relieve cases of need and suffering in the neighborhood. Truly she was used of her Lord, and, as she wrote of another, "She is not dead. She can never die. She is only promoted to higher service."—(Mrs.) Frances H. Davis.

Before leaving Tokyo about twenty friends gathered in the waiting room of the hospital for a brief service.

At Kobe the body was taken directly to the chapel of the Bible School, where, with the dear faces of Miss Talcott and Miss Dudley looking down upon it from the walls, it rested till Sunday afternoon, when we gathered for the last, tender rites. The music was especially comforting and inspiring, from Mr. Cobb's prelude at the organ, through Miss Haller's sweet rendering of "Face to Face," and the quartette's "Still, still with Thee" and "Crossing the Bar," to the final "Ten thousand times ten thousand" at the grave. Dr. Pettee, Mr. Nagasaka, and the Niigata pastor divided the services at the chapel, and Dr. Cary led those at the grave. Dr. Pettee dwelt especially upon the early discipline which had contributed to her growth into a strong womanhood. He spoke of devotion to duty as one of her leading characteristics, and of her ministry of comfort, made possible by her own experiences of suffering, reading, in illustration, her beautiful "Song of Trust." Through the glorious spring sunshine we bore the earthly casket of our friend to the quiet resting place between the hills and the sea,—most fitting spot in which to await the coming of the Lord.

(Miss) Susan A. Searle.

Celebration of the Opening of Doshisha University Departments.

May 30, 1876 the Mission, with considerable hesitation, authorised the erection of the first buildings for the Dōshisha at an expense of 3,000 *yen*, the school, which had, for six months, been carried on in an old building which was then about to be torn down, having some thirty students and three teachers besides Mr. Neesima, one of whom had permission to live in Kyoto for six months longer, and the other two rejoiced in passports good for three years. Those two buildings were long ago removed from their original site on the campus, but are still in use, one of them having an honorable place in the equipment of the girls' department. It was considered a great occasion and a very joyful event when those two plain buildings were dedicated and the Dōshisha for the first time had a home of its own.

Thirty-six years later, May 20, 1912, a great celebration was held on the same campus as a formal opening of the University Departments of the Dōshisha, actual work having begun with the opening of the school year April 15. Instead of 3,000 *yen* used for two small buildings, all being foreign money, and there being practically no Japanese friends of the

school, 300,000 *yen* have been pledged for endowment by Japanese friends, and the twelve foreign teachers form a small minority of the teaching force. Although the granting of a charter as a University to the Dōshisha makes a decided step in its progress, this higher department is not entirely a new creation, but is a development of what for some years had been recognised by the Government as a "Special School"; the change, though, is not simply a change of name but indicates an advance in quality of work as well as in dignity and reputation. Included in the University are the Theological School, with two years preparatory to its regular course of three years, and having now four foreign and four Japanese teachers and fifty-nine students; and the School of Literature, Economics and Law, with one hundred and thirty-five students, which prepares young men for teaching, for business, or for government service. The friendly relations between this institution and the Imperial University of Kyoto are shown by the fact that nine professors of the latter are regular lecturers in the Dōshisha, and two of the foreign staff of the former are employed as lecturers in the latter.

The early part of the 20th was cloudy and threatening, as if symbolising the difficulties through which the school passed in its early years, but the afternoon turned out to be very pleasant, and the campus presented a very attractive appearance, with a profusion of lanterns hung among the trees. The chapel was filled with invited guests and alumni, there being room for none of the 1029 students except those in the higher departments. The young men of the University occupied the gallery, and sang a Japanese hymn at the opening and the Dōshisha song in English at the close; the young ladies of the "Special School" (to which dignity in the educational world the higher department of the Girls' School has just attained) sang a song in the midst of the exercises. Rev. Mr. Miyagawa of Osaka, who has just celebrated his own thirtieth anniversary in that pastorate, offered prayer; Mr. Tokutomi, of the House of Peers, Editor and Proprietor of the *Kokumin Shimbun* (The Nation) of Tokyo, made the principal address as chairman of the committee appointed by the trustees on the organisation of the University, speaking very tenderly of Dr. Neesima's sacrifice of his life in his efforts to raise the school to the grade of a university, efforts which seemed to have come to naught amid the difficulties which followed his death, but which furnished the inspiration for the movement which has now come to fruition. He was preceded by Pres. Harada, and followed by congratulatory addresses by the Minister of Education (whose wife is a graduate of the girls' department), the new President of the Imperial University of Kyoto, the Governor of this Prefecture, Ex-pres. Kosaki on behalf of the churches, Dr. Greene on behalf of the foreign friends, and Prof. Ukita, of the Waseda University, on behalf of the graduates. Frequent loving and tender reference was made to Dr. Neesima, and Dr. Davis (a large painting of whom was presented to the school a few weeks ago) was not forgotten. As usual a very large number of congratulatory messages had been received, including some from the leading statesmen of the country, one from Ambassador Bryan regretting his detention by illness, some from alumni associations far and wide, and one from the venerable Dr. Martin of Peking.

Afterwards refreshments were served at tables among the trees on the campus; the boys gave an exhibition of some of their games on the play-ground; a very fine collection of shells was on exhibition in the Library; a supper was served to alumni and guests at the Kyoto Hotel; and addresses to the general public were given at the Y.M.C.A. Hall; all of which was followed by a pilgrimage to Dr. Neesima's grave on the mountain east of the city, the next morning. Altogether it was a day long to be remembered in the annals of the Dōshisha.

D. W. LEARNED.

Mission Schools.

The mission schools are not so conspicuous at present as they were in the days when the government schools were just coming into being, but they are a very, very great improvement on themselves twenty or twenty-five years ago, and their standing with regard to the government schools is much the same. The superiority in regard to English is quite up to its original standard, tho in government schools many more pupils are getting somewhat more English than was the case in former years. Government schools always have had a better scientific equipment, and as that is largely a question of money, they always will have this advantage.

The prestige of a government institution, its more extensive financial resources, and the material advantages that accompany attendance upon it and the possesion of its diploma, are such that students the world over, and eminently in Japan, prefer to attend one. It would be so in Japan even tho the real educational advantages were inferior.

The best prepared boys do, indeed, enter the government schools, but yet those that enter mission schools are by no means as inferior as would be supposed. They are not noodles by any means, and I venture the opinion that after three years of training in the freer atmosphere of a mission school the difference has in most cases largely disappeared.

The mission schools are not so popular as formerly for the same reason that people do not gape at a bicycle in a country town, or at an automobile in Tokyo, as they once did. The mission schools are certainly much more highly regarded by the authorities than they were in earlier days. As to the quality of the product, while it would be hard to obtain the statistics to show it, we believe the average of strong and useful men coming from the very few students in mission schools, is quite up to the average coming from the hordes in the government schools.

It is possible that the native teachers in mission schools are as a whole inferior to those in the government schools. Many mission schools are just where the government schools would be if they were not forced to employ certificated men. But where the mission schools have received official recognition, their staffs are not much inferior to those of some government schools, and they are becoming able to employ some very superior government teachers who have served the state long enough to be entitled to a retiring pension, and yet by entering mission employ for a lower salary plus the pension, can better themselves financially.

As to the foreign teachers, our own anxiety is that they seem to become more ambitious to teach the secular branches than those more strictly religious, and many of them seem really to lack the necessary qualifications of good teachers of the Bible. No amount of vague "religious influence" will take the place of an intelligent and devout teaching of the Bible, and there is great danger lest in the general struggle to teach a little bit of everything under heaven, Bible teaching be thrown into the back ground.

The whole criticism is on a par with the view that the missionary is not as influential with the Japanese as formerly. His influence is not as conspicuous as it was in the period in which the present leaders were being brought forward and trained, but man for man I believe that the missionary of to-day is influencing just as many men just as deeply as ever.

H. V. S. Peeke.

The Only Thirty Years' Pastorate in Japan.

New England used to glory in her long pastorates. It was not an uncommon thing for a minister to begin his life's work and end it with a useful record of fifty years, even, in loving fellowship with the same people. New Japan promises to furnish an example of this kind. Rev. T. Miya-

gawa began his first and only pastorate thirty years ago, with the Osaka Church. Concerning the beginning of Christian work in Osaka, the Rev. O. H. Gulick wrote, "Assisted by Mr. Gordon, I commenced (Mar. 1873) to hold a public Sabbath service in the Japanese language, which has been attended by an average of fifteen, mostly from the young men, who attend our day-school." This was on the very day that the edict-boards against Christianity, were removed in Osaka. A year later, May 24, a church of seven men was formed, Dr. Gordon acting as pastor until he removed to Kyoto. Only a month before, Apl 19, the first *Kumi ai* church in the land, had been organized in Kobe, and both these churches were composed almost entirely of young men. "It is a remarkable fact that of the nine male members of the church organized in Kobe (April 1874), eight wish to preach the gospel, and of the seven members at Osaka, more than half desire the same good work. The readiness of the Japanese converts to assume the support of their own religious institutions is exceedingly gratifying." That spirit of self-support and self-propagandism, manifested so early in these two churches has remained as a marked feature of the denomination ever since. And no one has helped to establish and foster that spirit more than Mr. Miyagawa. He came to the little band of forty members eight years after their organization, on condition that they assume the entire support of their work. The career of the church during those eight years had been a checkered one, and it had not realized the high hopes with which it started. Three times it had given of its members to form the other *Kumi-ai* churches of the city. The last child was even larger than its mother, and so depleted and discouraged had the parent church become that it proposed to close its doors and enter the home of this third child, the Shima-no-uchi Church. There had been some serious moral defections among the members, and the Japanese house used as a church was dark and unattractive. It was at such a time that Mr. Miyagawa was pursuaded to come to them. He had refused their invitation a year or two before. With the coming of the young pastor matters began to improve. The growth in numbers and influence has been steady ever since, until it ranks to-day as almost the largest and wealthiest Church in the land. The building is a plain structure, but well kept and capable of seating eight hundred people. Adjoining it is a commodious Sunday-school building and Parish House.

In Beecher's day people were proud of belonging to Plymouth Church. In like manner it is considered an honor to belong to Miyagawa's Church. This explains the fact that of the nearly one thousand members, almost one half live in other parts of the country. There is no church in the land better organized, maintaining, as it does, numerous classes which meet in all parts of the city. To assist in this work Mr. Miyagawa has an assistant pastor and his wife, and also an evangelist. He himself is continually on the move, assisting other churches and interests of the denomination all over the land. This demand upon his time comes not simply from the fact that there is no more popular preacher in Japan, but because he holds the chief offices in the gift of the *Kumi-ai* denomination. The church is also very benevolent to outside objects. Thirty years ago the members raised, with difficulty, sixteen *yen* each month; last year the contributions were nearly five hundred *yen* each month.

Naturally such a preacher would rouse ambition in the hearts of young men to become preachers. True to its origin, there have always been a large group of young men in the church, and many of these have become ministers in other denominations besides his own.

The celebration last month was simple and quiet, just a church-family gathering. A pleasing feature to the pastor and to the church was the large number of congratulations that came from the A-

merican Board Missionaries by letter and by telegram.

It was well stated that during these thirty years the chief desire of the pastor has been to spread the gospel, and the main object of the church has been to build up character. His whole attitude, from the beginning to the end, has been that of Paul, who could say with true sincerity, "I seek not yours, but you."

GEO. ALLCHIN.

The Music in the Dōshisha Girls' School.

"You will never be happy in your music work until you drop all the former standards you have had"—a very encouraging remark, because, considering the authority, I felt fully justified in giving up the struggle. But now I am wondering whether I have hopelessly lost my standards, or whether I am unnecessarily optimistic, or whether it is only that both pupils and teachers know what to expect of each other. At any rate, the girls, as well as one teacher, are much more interested in their work now than at the beginning of the year. One of the reasons for this was the discovery of attractive songs with Japanese words. We are now using several books containing folk songs from all parts of Europe. They are just what is needed for the younger classes because they are not only interesting, but can be used for work in intervals, rhythm, tone production, enunciation, and expression. Most of them are in unison, but can be easily worked into duetts. The accompaniments for these folk songs are well written. Other songs written by Japanese in foreign style, are a little different from what might be expected of foreign composers. But given the melody and the words, it is a slight matter to adjust the rest.

For the older classes who can attempt more pretentious works, there are two and three part songs from composers like Gluck, Mozart, Mendelssohn, and Weber. All of these which I am mentioning, are published with only Japanese words. One step beyond this is a book of famous solos from men like Schubert, and Schumann. Even Wagner's "Evening Star" is there, and "*Du bist wie eine Blume*," by both Rubenstein and Liszt. A Japanese musician who was educated in Germany, said that these translations were a little peculiar in places, as translations of course must be, but she thought it was most desirable that such masterpieces should be placed within the reach of those who could appreciate them. One of this group is Beethoven's "The Heavens are Telling the Glory of God," which was sung by a special chorus of girls, at the formal opening of the Dōshisha University.

Our visitors are constantly being surprised at this material with which we can work, as well as at the spirit in which the girls take it up. I, too, am constantly surprised at the appreciation which the girls show for the best music. At the Sunday Vespers one of their favorite selection is Dvorak's Humoresque. One evening a translation was read of Heine's "By the Fisherman's Hut," and then they listened to MacDowell's piano setting of it as intently as the most exacting person could wish.

The music department cannot report that it is satisfied with its equipment. The two pianos are used for practising every available minute from six in the morning until nine at night, and some few students are privileged to use them after that. The organs are not what a fastidious musician would chose either, but I am living in hopes that we shall soon prove that we deserve all that we want.

LOUISE H. DEFOREST.

In the Sanyōdō.

The annual meeting of the *Kumi-ai* churches forming the *Chugoku* Association was held Apr. 25 and 26 with the Takahashi church. Owing to its remote

situation, the *Chugoku* railroad still terminating about six *ri* this side of the city, the attendance was rather small. Out of seventeen places, only five were represented by a dozen delegates. The desirability of the churches in the *Sanindo* being allowed to form an association by themselves, was forcibly illustrated by the total absence of representation from that district.

The Association voted to direct its activities along two lines during the coming months; one, a meeting for all Christians, to be held for several days during the summer, at some place on the coast, a sort of summer school, at which one or more outside pastors shall be invited to lecture; the other, special work for the weak churches, and, carrying out this latter policy, it was voted that the Association meet next year also with an interior church.

The chief interest, however, centered about the 30th anniversary of Takahashi church, which was celebrated at the same time. Special preaching services were held the two evenings, the speakers being Mr. Tsunajima, of Tokyo, and Mr. Makino, of Kyoto, who were in the midst of a tour thru the prefecture. The second day, about eighty sat down to lunch, at the Girls' School, which, from its organization, has been in closest relation with the church. Following this was held the special anniversary service, at which a brief history of the church was read and congratulations were received, Dr. Pettee felicitously voicing those of the mission. The mayor also was present, and read a congratulatory address.

A special object of interest was the *hakugai-ishi* (persecution stone), a stone of irregular shape, about a foot in length, and weighing about eight pounds. This stone, with many others, (some now in the church foundation) was thrown into their meeting place, at the time of the great persecution, twenty-eight years ago.

As a souvenir, each guest was presented with a booklet containing a full history of the church life. A perusal of this discloses a past rich in fruitful experiences, of revival and consecrated service, as well as persecution for righteousness' sake.

For the real beginning, we are taken back three years before the organization of the church, to a visit by Dr. J. C. Berry, from Okayama. Among those connected with its early history are names since become familiar to all who are interested in Christian work in this land, such as, Niijima Jo, Tomeoka Kosuke, Harada Tasuku, Yamamuro Gumpei (S. A.), and many others.

It is a stimulus to one's faith to read of those early days, and of the consecrated efforts which have resulted in the substantial church of to-day, a recognized power in the community, for its higher life.

The church entered upon its new decade with the reception of four men and eight women by baptism. It was mentioned, as a coincidence, that one of the former first began to study Christianity there thirty years ago, but only made public profession of faith at this 30th anniversary.

This church, tho in the interior, proposes to keep up with the advance in modern improvements, which may be a help in its work, as was shown by the electric light fixtures already installed and waiting for the illuminating current which will flow into them in a short time.

Messrs. Makino and Tsunajima spent two weeks visiting the churches in the prefecture. They report especially good meetings everywhere, with invitations to speak in army hospital, middle and girls' schools, and *boshinkwai* (society for promoting thrift), not hitherto open to Christian pastors.

They attribute this, in large measure, to the effect on the public, of the "Three Religions Conference." The meetings in Tsuyama were advertised as *Sankyo Kwaido Kinen Enzetsukai, i.e.* meetings in commemoration of that conference.

The church was well filled each of the

Haku-gai-ishi, or Persecution Stone, Hurled, with others, into Takahashi Church, in the Great Persecution, 1884.

three evenings, and the call at two different times, "*Benshi, no! no!!*" not heard by the writer for many years, indicates perhaps an awakening from the quite general indifference of the immediate past.

SCHUYLER S. WHITE.

The Miyazaki Kindergarten.

The year 1912 will be memorable in the annals of Miyazaki Station as the year of building. Two structures, a Kindergarten and a Dormitory, together representing an outlay of over 9,000 *yen*, brought to actual wood and mortar realization—and all the outcome of the gifts of good men and women who believe in the things for which the buildings are to stand, and have united to make them possible. It is unnecessary here to go into the history of the dormitory work, or the gift which was the occasion of the building now moving on to completion. That will come in a subsequent number when everything is duly finished, and hope has been crowned with fulfilment. The Kindergarten, owing to the need for haste that it might be ready at the beginning of the new year in April, was pushed forward as rapidly as possible, and, though ground was not broken until December, everything was completed, and the dedication held on April 20, in the presence of some one hundred fifty guests, representing the Christian, educational, and governmental forces of the town and province, and withal the most respected citizens of the community.

The plan for a kindergarten in Miyazaki was one of Mrs. Clark's cherished dreams twenty years ago, but, alas, the dream had to wait for fulfilment until three years ago, when the hindrances as to building, government permission, teacher, and support, were removed all at once, and the project was launched with a nucleus of six children. Numbers increased rapidly, however, and the institution soon outgrew the leaky, inconvenient, and cramped quarters at first used, until it became the evident call of duty, and the demand of Providence, to solicit funds and build. The period when the pressure was most keenly felt, was fortunately during the furlough of the principal in America, and, as Providence would have it, at a time when the sense of loss for the dear father, Dr. Davis, was still uppermost. The desire to rear some fitting memorial was not unnatural, nor should it seem strange that at last it assumed definite shape in the purpose to erect this kindergarten building.

To make a long story short, the outcome was a fund contributed mostly by personal friends, relatives, classmates, and some others. Upwards of fifty individuals and organizations have had a share in the contribution, including $150 from the classmates of the writer, $5 from a native Sunday-school class in South Africa, and many others. The largest gift was one of $1,000 from Mrs. James J. Tracy, of Cleveland, and was made on the occasion of her visit to Miyazaki in November. Without this gift the undertaking would have been hopeless, but, in the providence of God, her gift has enabled us to build better than we at first planned.

To describe the building in brief, it is built for the most part of native cryptomeria, in semi-foreign, semi-Japanese style, with tile roof, *kabe* walls, and, in the main room, cherry floor. The main room is thirty three feet square, and adjoining it are two class-rooms, the larger of which, 18 by 33 feet, may be thrown open into the main room, by its whole length. Then there are office, guest-room, store-room, wash-room, kitchen, and servants' room, below, with rooms for the teachers above, on the second floor. The walls outside are stained, in an effective manner, with two shades of red (*shibu nuri*), and, with the pretty yard, the result is pleasing. In the rear of the main building is the playground, fitted up with swing, animal cages under one roof, artificial pond, etc. We are rightly proud of the beautiful building that now adorns the eastern end of the mission premises, as we soon shall

be of the dormitory which occupies the western end.

The kindergarten and the building have been from the beginning a purely personal and private undertaking, but now the building is turned over to the Mission gladly. We hope that sometime all the members of the Mission may see it, and rejoice with us in the good fortune that has come to Miyazaki Station.

C. Burnell Olds.

Back to Hyuga

For loyal Japanese this would mean, Back to the old home where was born the child that became the Japanese nation. For Okayama Orphanage workers it means, Back to the land, and a fresh start in the conduct of a great charity. For the ordinary tourist it would be expected to mean, Back to the simple life, under a sunny clime, where time counts for nothing, and the weary always rest. In reality it meant nothing of the sort, but, per contra, a hurried trip thru the rain, under almost a wintry clime, rushing to meet engagements, and resulted in the pleasing discovery that Hyuga has wakt up from its sleep of ages, aroused by its own steam whistles, and has decided to join the hustling procession of rushing humanity, in this strenuous age.

By favor of stormy weather and a slow boat, a stop-over of fourteen hours at Beppu, on the trip down, allowed a look at Japan's diminitive Yellow-stone Park, with its "hells" of boiling mud and steaming springs. It is a place well worth a visit, but it is a sad revealer of human depravity, as well as of physical desolation. But a brave attempt is being made to turn it into an attractive park, and a health-restoring sanatorium. The most interesting features of the return trip were an evening with the new evangelist, at Miyako-no-jo, his wife and four children, special friends in the past, at Takahashi, Okayama Prefecture, the rattling coach ride down the five mile hill to Kagoshima Bay, and the charming train ride between Hitoyoshi and Yatsushiro, down the narrow valley of the Kuma River, one of the three most scenic rail-road runs in all Japan.

The main object of this outing was to attend the trustees' meeting of Okayama Orphanage, held, for the second time, outside of Okayama, and, for the first time, on the orphanage farm at Chausubara, near Takanabe, Hyuga. Only one other trustee, Dr. Tanimoto, of Kyoto Imperial University, was in attendance, so, as a mere business meeting, the occasion was a farce, but, in other respects, a gratifying success.

It may not be generally known to the friends of this widely honored institution, that its founder and superintendent, Mr. J. Ishii, has been growing dissatisfied for a year past, with the present method of sustaining charity institutions in Japan, his own included. So he has inaugurated, in his usual heroic fashion, his new principle, which he calls *kido* (祈動) *shugi*. This means reliance on prayer and toil. This explains why all entertainments to raise money for Okayama Orhpanage, have been discontinued, the children (except the very youngest) removed to Hyuga, and set to work on the farm, the number of helpers reduced, expenses cut down to bed rock, and *learning by doing* made the basal principle of the children's education. Contributions from any quarter, native or foreign, will continue to be heartily welcomed, and are urgently needed, but little effort, and he hopes, later on, none at all, except thru prayer, will be made to secure such gifts. He wants to cultivate, in society at large, a true, and not a spurious sense of benevolence.

Whatever may be the outcome, so far as the orphanage is concerned, it was certainly a great occasion for that portion of Hyuga. The Christian governor of Miyazaki Prefecture, being called to Tokyo to attend the annual conference of governors, was not present, except in spirit, but other leading officials and prominent citizens, from a wide region round about, accepted the invitations sent them,

and exprest astonishment and delight at the progress shown by the children, and the bright prospect in Mr. Ishii's plans for the future.

Dr. Tanimoto made an admirable after-dinner speech on "Back to the Land," and the missionary followed, taking for his double subject, "The Place of the Child and of Religion in Present-day Development." The display of handiwork made by the orphans, would have done credit to an agricultural fair. That evening Dr. Tanimoto and the writer held an impressive meeting with the Orphanage workers. The next forenoon—the rain having fortunately ceased—was spent in tramping over the four hundred acre farm, then came a dinner with the house mothers, followed by a brief service, then a five mile tramp to Takanabe, and a *basha* (coach) ride to Miyazaki.

The following day, the visiting missionary preacht in the morning, and Mr. Olds in the evening, while other members of the station were kept busy with Sunday-schools. Spare time that day and the following, was spent in conferences of various sorts, for the station has its problems like any other grown up work, and the visitor was allowed to share in the task of conferring and counseling. The two new buildings on the mission compound, which were nearing completion, will make a splendid equipment for the kindergarten and the girls' boarding house. Both institutions are every way a credit to the station and the Mission. By them, henceforth, to be so well housed, and by the generally good condition of the evangelistic work thruout the prefecture, Miyazaki station, in some matters, steps well up toward the front of our Mission work. If some of the rest of us do not bestir ourselves, we shall soon be obliged to change our refrain from "Back to Hyuga" to "Forward to Hyuga." She is setting the pace. Follow her pennant.

JAMES H. PETTEE.

Mission Meeting.

What are the essential elements of a good Mission Meeting? Judging from the Fortieth Annual Meeting of the American Board Mission held from May 23 to 29, the reply might be:—First, A Convenient Meeting Place. The perennial discussion on "Time and place for next annual meeting" has been solved for some years by the word "Arima." Thither the twelve mission tribes go up to the place which is becoming to many a mount of privilege. Second, An Efficient Club Committee. In this we were most fortunate. If the committee had not solved the old problem of putting twelve horses into eleven stalls they might have been puzzled when they were confronted with the information that less rooms than usual were at their disposal, and there would be a record attendance. The Committee, however, were nothing daunted and no guest dared even hint that the accommodations were not both commodious and comfortable. Third, A Congenial Company. Of the fifty-eight members of the Mission all but four were present and twenty-three of the twenty-six children, the largest attendance for many years. It was a rare privilege to have among the many interesting guests present, three representatives of the Woman's Boards, Misses Day and Lamson from Boston, and Miss Brewer from California. They sat as corresponding members, and not only listened with untiring patience to the knotty questions under discussion, but gave much valuable assistance by their suggestions. Fourth, A Wide Awake Docket Committee and Chairman. Mr. Cobb was certainly kept busy proposing business, and Mr. Lombard in seeing that it was properly carried out. Fifth, Helpful Devotional Exercises and Addresses. The series of subjects for the noon hour meetings were on "The Ministry of Reconciliation the Message of the Mission." Rev. J. X. Miller of the Madura Mission gave an interesting address on Present Day Problems in India, President Hara-

da and Hon. E. Nakamura brought greetings from the *Kumi-ai* Churches, and Rev. K. Tsunajima told many pathetic incidents with which he had become conversant in his work for those mentally distressed. Sixth, Live Topics for Discussion and Ways of Deciding Them. Over a hundred items were discussed in the four committees before they were brought for final action to the whole Mission. Among them were—The Sendai Station, to be or not to be that was the question. The Baikwa Ladies' Home, how to render it sanitary in unsanitary surroundings. How to supply Niigata with a full working force without depleting some other places. In fact, the most difficult problems to settle were how to get men and means to carry on the work. Some of the results may be summed up as follows:—Mr. and Mrs. Olds and Mrs. Davis requested to remove to Niigata; Miss Hoyt to be lent to Matsuyama; Sendai to be placed under the care of the Evangelistic and Outlook Committee; new families asked for Okayama and Miyazaki. Seventh, An Entertainment Committee which believes a good laugh a rest for tired nerves. Saturday evening a halt was called on the busy committees, and after an early supper all adjourned to the terrace above the hotel where the children performed Mrs. Spofford's "Fairy Changeling." The audience was charmed with the beauty and grace of the live fairies, and pronounced it one of the best programs ever offered. Later in the evening the silver wedding bells rang for those whose twenty-fifth anniversaries came in 1912, and also for the ladies who arrived in Japan in 1887. To the old *keredomo* story was added a new *betsu-betsu* chapter by which the latest mission engagement was announced. One boy was heard to remark, "Did you see Frank Cary, how surprised he looked? I wonder if he knew about it before!" Shakespeare may not have written "Julius Cæsar" for the entertainment of missionaries, but if not, some one else did, and the missionaries appreciated it. Eighth, A Sunday Together. Mission Meeting Sunday! What memories the words awaken! Bright sunshine, clear air, living green hills, quiet, peace, the chapel decorated with a wealth of maple boughs, the mission family gathered around the communion table, the music, the sermon, the prayers,—yes, the inspiration and uplift of a Mission Meeting Sunday! Mr. Bennett spoke on the "Life of Faith." Mr. Curtis, the retiring pastor, received Wellington Newell, whom he had baptized in infancy, into the mission church on confession of faith, and Misses Coe, Curtis, Hill and McKowan as associate members. Dr. Pettee, the newly elected pastor, shared in the communion service. Sunday afternoon eighteen children took part in the Christian Endeavor Meeting and their whole program of songs, recitations and reports showed careful preparation.

From the first session to the last we missed from our circle the two who had been recently promoted to higher service. In the quiet Sunday evening hour the mission family met and talked together of those who had gone, and how fast the number is increasing! Miss Talcott and Mrs. Curtis are greatly missed: their places cannot be filled; but their Christ-like lives leave an influence which will long be felt. As one after another present gave loving testimony to their memory, we could look up through our tears and thank God for those triumphant lives lived so faithfully among us.

So again the joys and sorrows, smiles and tears mingled; the things which make the lights and shadows of life not only on mission fields, but over all the world.

(Mrs.) Ellen Emerson Oary.

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This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

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